Meditation on Loving -Kindness (Karaniya Metta Sutta)

Ven. Weragoda Sarada Nayaka Maha Thero

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"Sabba Dānaṃ Dhamma Dānaṃ Jināti"
"The Gift of Truth Excels All Other Gifts"

This book "Meditation on Loving Kindness (Karanīya Metta Sutta)" is printed in loving memory of Mdm. Wee Siew Cheng. May she be well and happy always.

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METTA BHAVANA

The word 'maitri' or metta "Loving kindness". Accordingly, the form of meditation which helps one to acquire the ability to consider all beings in this world including animals as one's friends is Metta Bhāvanā.

"May all beings be happy. May all beings be healthy. May all beings be well." – Extension of such thoughts towards all beings whether they be relatives or non-relatives, friends or enemies, humans or animals is Metta Bhāvanā.

Wishing happiness towards humans alone does not mean Maitri in the true sense of the word. True Maitri constitutes the wishing of happiness to the entire world including even the smallest of living things. The Buddha is the supreme example of Maitri in this world. He has shown Mairti equally to all beings of the world, irrespective of their being friends or enemies, humans or non-humans, Maitri is a

merit of high order. It is the one of the sublime states (Brahma Vihāra). It is one of the Perfections (pāramitā) for the attainment of Supreme Enlightenment (Sammā Sambodhi).

According to the discourse of Khanda Sutta no harm could be caused by serpents or wild animals if loving-kindness is extended towards them.

The benefits of Metta Bhāvanā are dealt with, in the discourse of the Mettānisansa. Therein are given eleven benefits of practicing Metta Bhavāna.

1. Comfortable sleep

He who practises Metta sleeps happily. As he goes to sleep with a light heart free from hatred, he naturally falls asleep at once. This fact is clearly demonstrated by those who are full of loving- kindness. They are fast asleep immediately on closing their eyes.

2. Waking up comfortably.

As he goes to sleep with a loving heart he awakes with an equally loving heart. Benevolent and compassionate persons often rise from bed with smiling faces.

3. **Not having bad dream.**

Even in sleep, loving persons are not, perturbed by bad dreams. As they are full of love during their waking hours, they are peaceful in their sleeping hours too. Either they fall into deep sleep or have pleasant dreams.

4. Being loved by all humans

He becomes dear to human beings. As he loves others, so do others love him.

When a person looks into a mirror with a smiling face, a similar face greets him. If, on the contrary, he looks with a wry face, he will see a similar reflection. The outside world reacts on one in. The same way that one acts towards the world. One full of faults himself is apt to see the evil in others. The good he ignores.

Why should we see the ugliness in others when there is evil in the best of us and good in the worst of us? It would be a source of pleasure to all, if we could the good and beautiful in all.

5. **Being loved by non-human**

He who practices Metta is dear to non-human as well. Animals are attracted to him. Radiating their loving-kindness, ascetics live in wild forests amidst ferocious beasts without being harmed by them.

6. **Protection by Gods**

Invisible deities protect him because of the power of his Metta.

7. Not being subject to danger from fire, poisons and weapons.

Owing to his power of Metta he becomes immune from poison and so forth unless he is subject to some inexorable kamma.

As Metta is a constructive healthy force it has the power to counteract hostile influences. Just as hateful thoughts can produce toxic effects in the system, even so loving thoughts can produce healthy physical effects.

When the Buddha visited His birthplace for the first time, His son Rāhula, who was only seven years of age, approached Him and spontaneously remarked: O ascetic, even your shadow is pleasing to me. The child was so much dominated by the Buddha's Metta that the deeply felt, its, magnetic power.

8. **Mental poise**

Metta leads to quick mental concentration. As the mind is not perturbed by hostile vibrations one pointedness can be gained with ease. With mind at peace, he will live in a heaven of his own creation. Even those who come in contact with him will also experience that bliss.

9. **Brightness of facial complexion**

Metta tends to beautify one's facial expression, The face as a rule reflects the state of the mind. When one gets angry, the heart pumps blood twice or three times faster than the normal rate. Heated blood rushes up to the face, which then turns red or black. At such times the face, becomes repulsive to sight. Loving thoughts, on the contrary gladden the heart and clarify the blood. The race then presents a lovable appearance.

It is stated that when the Buddha, after Enlightenment, reflected on the Casual Relations (patthana), his heart was so pacified and his blood yellow, red, white, orange, and a mixture of these emanated from His body.

10. Ability to face death without fear

A person imbued with Metta dies peacefully as he harbours no thought of hatred towards any. Even after death his serene face reflects his peaceful death.

11. Rebirth in the Brahma world

The birth in the Brahma world after death for one who has developed concentration and who was not been able to attain Arahant-ship in this life.

Since a person with Metta dies happily, he will subsequently be born in a blissful state. If he gained the Jhānas (ecstasies), he will be born in a Brahma realm.

It is very significant that out of these eleven benefits ten could be obtained in this very life.

POWER OF METTA

Besides these inevitable worldly blessings Metta possesses a magnetic power. It can produce a good influence on others even at a distance and can attract others to oneself.

Once an intoxicated elephant was driven towards the Buddha in an effort to kill Him, The Buddha calmly radiated His love towards the elephant and subdued it.

A beautiful story may be citied to show how the Bodhisatta as a boy extended his boundless Metta when his own father ordered him to be killed. Young though he was, the Bodhisatta thought to himself: - "Here is a golden opportunity for me to practice my Metta. My father stands before me, my good mother is weeping, the executioner is ready to chop off

my hands and feet. I. the victim, am in the Centre. Love I must all the four in equal measure without any distinction. May my good father not incur suffering because of this ruthless act! May I become a Buddha in the future!"

In one of his previous births the Bodhisatta was once practicing the virtue of patience in a royal park. The king, a drunkard, meant to test his patience. The impatient king kicked him and cut off his hands and feet. Still, he practiced patience. The impatient king kicked him in the chest. Lying in a pool of blood almost on the verge of death, the Bodhisatta blessed the king and wished him long life saying that men like himself never get angry.

The Buddha Himself has set the noble example; "as an elephant in the battlefield withstands arrows shot from a bow." Says the Buddha, "even so will I endure abuse: verily most people are undisciplined."

This meditation is of immense use in order to lead a happy life. The greatest wealth a man could possess is mental peace. The absence of mental peace is mainly due to the presence of enmity in the mind.

If this meditation is continued without interruption one can achieve the four transcendental states. As human beings, we are by nature envious of others happiness and progress. Therefore, to attain real loving kindness is rather difficult. Human beings are inclined to be happy about the good fortune of their wives and children. This is not real Metta but desire posing as Metta. This is a doctrine opposed to Metta and this tendency should be discouraged.

The real Metta is to wish others happiness without even expecting even the smallest benefit in return. One should not confuse Metta with the desire to develop the interests of your own family. In addition, without actually

having a feeling of good will towards all living beings it is meaningless to wish others' health, wealth and happiness. Metta Bhāvanā bestows benefits on the person who cultivates Metta as well as on the persons towards whom such feeling is directed. Both parties are benefited only form genuine Metta. Genuine Metta should be cultivated thus:

"Māta yathā niyam puttam; Āyusā eka putta-manu rakkhe Evampi sabba bhūtesu; Mānasmbhāvaye aparimānam"

Just as a mother would sacrifice even her life for sake of her own child, we should cultivate loving kindness towards all beings. This feeling which a mother would cherish for her only child would be very sincere and genuine. If one is able to cultivate this genuine feeling, all beings who come under the influence of this feeling are benefited. This is the benefit which the person who meditates can bestow on others. If you think and say that other beings should have any meaning it should actually cause happiness to others. If genuine Metta is conveyed to others, it will really give some benefit to others. The blessings which we bestow on all mankind is small is small when we consider that it has to be distributed to each individual. If we bless an individual for a long time, that individual would receive immense benefit. The person who benefits most is a sick person. Same sick persons can be healed by the blessings of Metta Bhāvanā.

There are many words which can be used to increase loving kindness. According to the inclination of the individual he can use one or a number of words. However, he should not use words which he cannot understand.

"Let us be devoid of hatred and sorrow. Let us be happy and healthy." These words will elaborate the system of meditation. If we show loving kindness towards an individual, we should pray that, that person has no hatred no sorrow and that he should be happy. This means that if he entertains any hatred towards another person, he must get rid of it and replace it by loving kindness. If we direct loving kindness towards a group of persons it means that each person in the group should relieve his mind of hatred towards others. He should understand the meaning of the words which convey loving kindness clearly and meditate in his language. This Metta Bhāvanā is a meditation which can be performed easily in all 4 postures. When this is being done, we must first of all express loving kindness towards another, recognising the evil of hatred and the benefit: of love. If each person wishes the benefit of happiness for himself, he can easily meditate on loving kindness for himself.

We should repeat this meditation for oneself several times and realise that others like ourselves desire happiness and wish to be free from sorrow and so we must direct loving kindness to ourselves and to others. Those who wish to attain transcendental state should think of loving kindness to an individual rather than to all beings and it is easier to attain this state in this way. Metta Bhavanā is the best way to reduce and get rid of enmity. Let us now consider how Metta Bhavanā can be developed.

HOW TO PRACTISE METTA

It is imperative to choose a quiet place for the practice of any type of meditation. You can prepare such a place in your own home. A shrine room in your own home where all the members of the family could get together and make offerings and observe the five precepts, would be an ideal place for practising such meditation.

Before the commencement of meditation, one should clean oneself and worship the Triple Gem with offerings of flowers and seek refuge in the Triple Gem and observe the five precepts. Thereafter one should be seated in an appropriate posture. It is better for men to be seated cross legged (baddha paryanka) and for women to be seated with their legs bent backwards (ardhaparyanka). However, there is no harm in adopting a posture convenient to oneself which does not hinder the progress of meditation. One should keep one's body erect, placing the right hand on the left, close one's eyes and commence the meditation with the following thoughts: -

"May I be happy, healthy and well, like me, may all beings of the world be happy, healthy and well."

Thinking thus again and again, Metta Bhavana should be practised. The is the first stage. Once it is well practised one should go on to the second stage which is as follows –

"May I be happy, healthy and well, may my parents be happy, healthy and well;

May my teachers also be happy, healthy, and well;

May my brothers and sisters also be happy, healthy, and well;

May my relatives also be happy, healthy, and well;

May my friends also be happy, healthy, and well;

May my neighbours be happy, healthy, and well;

May my enemies be happy, healthy, and well;

May those who are evenly disposed towards me be happy healthy and well;

May all beings of the world be happy, healthy and well."

In this manner this meditation should be practised always during a specific period. When you continue to practise this, there arises in your mind loving-kindness towards all beings. As a result, you will get the power to practise this thought of loving-kindness throughout the day and in every posture.

Once you get used to this meditation you will not have in this world two groups as friends and enemies. All beings of the world, including the animals will become your friends. Then you will be able to live happily, and you are certain to gain tranquility of the mind. Your words will be sweet and your manners will be calm.

When this practice is continued you will be able to gain all the benefits of Metta Bhavana mentioned above.

METTA SUTTA DISCOURSE ON LOVING KINDNESS

This Sutta was uttered by the Buddha when He gave instructions to 500 monks on how lo radiate loving-kindness to every living being. These monks went into a jungle, to practise meditation but were disturbed and frightened by certain spirits whereupon they returned and reported go the Buddha. The Buddha then advised the monks to go back to the same place but armed with the sword of Metta (Loving-Kindness) for their protection. In order to teach them how to practise this loving-kindness the Buddha delivered this Sutta. The monks then returned to the jungle and radiated their loving - kindness to those spirits and thereafter they continued with their meditation without any hindrance. These same spirits who had earlier created disturbances later repented and paid their respects to the monks.

This is therefore an important Sutta for the devotees to recite and radiate their loving-kindness to every living being. By doing so they could overcome any disturbances and thus find peace and happiness for themselves, and help others also to live peacefully by practicing this great virtue.

METTA SUTTA

Karanīya mattha kusalena; Yantaṃ santaṃ padaṃ abhi-samecca Sakko ujū ca sūjū ca; Suvaco ca'ssa mudu anatimāni

He who is skilled in his good and Who wishes to attain that state of calm should act this: -

He should be able, upright, perfectly upright, Obedient, gentle and humble.

Santussako ca subharo ca; Appa kicco ca sallahukavutti

Santindriyo ca nipako ca; Appagabbho kulesu ananu giddho

Comented, easily supportable. With few duties, of light livelihood, Controlled in senses, discreet, not impudent, Not be greedily attached to families.

Na ca khuddham samācare kinci; Yena viññū pare upava-deyyum Sukhino vā khemino hontu; Sabbe sattā bhavantu sukhi-tattā

He should not commit any slight wrong such that other wise men might censure him. May all being be happy and secure:
May their hearts be wholesome!

Ye keci pāna bhū'tatthi Tasā vā thāvarā vā anavasesā Dīghā vā ye mahantā vā Majjhimā rassakānukathūlā Whatsoever living beings there be: Feeble or strong, long, stout or medium, short, small or large, seen or unseen.

Diṭṭhā vā yeva addiṭṭhā; Ye ca dūre vasanti avidūre Bhūtā vā sambhavesi vā; Sabbe sattā bhavantu sukhitattā

Those dwelling far or near, those who are born and those who are to be born -May all beings. without exception, be happy minded!

Na paro param nikubbetha; Nātimaññetha katha ci nam kañci Byārosanā paṭighasaññā; Nāññamaññassa dukkhamiceheyya

Let not one deceive another

Not despise any person whatsoever in any place.

In anger or ill-will, let him not wish any harm to another.

Mātā yathā niyam puttam; Āyusā ekaputta-manu rakkhe Evam'pi sabbabhūtesu; Mānasm-bhāvaye aparimānam

Just as a mother would protect her only child. At the risk of her own life, even so let him cultivate boundless heart towards all beings.

Mettam ca sabba lokasmim Mānasam bhāvaye aparimānam Uddham adho ca tiriyañ ca; Asam-bādham averam asa-pattam

Let thoughts of boundless love pervade the whole worldabove, below and across without any obstruction, without any hatred, without any enmity.

Tiṭṭhaṃ caraṃ nisinno vā Sayāno vā yāvata'ssa vigata middho Etaṃ satiṃ adhiṭṭheyya; Brahmam'etam. vihāram. idha-māhu

Whether he stands. walks, sits, or lies down, as long as he is awake he should develop this mindfulness. This, they say, is the Highest Conduct here.

Diţṭhiṃ ca anupagamma sīlavā; Dassanena sampanno Kāmesu vineyya gedham Na hi jātu gabbhaseyyaṃ punareti'ti

Not falling into error, Virtuous, and endowed with insight, he discards he attachment to sensuous desires. Of a truth, he does not come again for conception in a womb.

THE MEANING OF THE SUTTA

This Sutta describes the systematic development of the Metta Bhavanā and from the beginning to the end of this Sutta there is the system of developing the Metta meditation. Therefore, if we analyse this Sutta by studying its various sections we can understand it clearly and easily. According to the system taught by the Sutta there are six considerations to be fulfilled the Metta Bhavanā.

These six considerations are described as follows:

- 1. The mental qualities which the yogāvacara who intends to practice Metta Bhavana should cultivate.
- 2. Brief description of the Meditation.
- 3. Description of living beings.
- 4. Other methods of expressing thoughts full of loving- kindness.

- 5. The method of developing the Metta Bhāyanā.
- 6. The beneficial results of this Metta Bhāvanā.
- 1. The mental qualities which the yogāvacara who intends to practise Metta Bhāvanā should cultivate.

Karanīya mattha kusalena; Yantaṃ santaṃ padaṃ abhisamecca Sakko ujū ca sūjū ca; Suvaco cassa mudu anatimāni Santussako ca subharo ca; appakicco ca sallahukavutti Santindriyo ca nipako ca; appagabbho kulesu ananugiddho Na ca khuddhaṃ samācare Kinci yena viññū pare upavadeyyuṃ

Meaning - The aspirant who wishes to attain the peace of Nibbana should do these Things which he ought to do. He must act in such a way that he has comprehended, those things which

he ought to do; and those things which he ought not to do. He should be efficient and honest. He should be gentle and humble and should be contented with what he receives. He should be healthy and well nourished. He should be a person of leisure with little work. He should have a light and happy disposition. He should be well disciplined and self-controlled and calm with his senses under restraint. He should be wise and clever and not be over attached to people of good birth. He should follow the advice of other wise persons and should not even commit a small error.

Description - Here the sixteen qualities which a yogāvacara intent on Metta Bhāvanā should cultivate are described. Of these he should observe 15 qualities and not observe one.

1. **Attakusalena** - The Bhikkhu who has renounced the world and is observing the pure precepts - if he wishes to attain Nibbāna he should observe Adhisīla, Adhicitta, Adhipaññā

(Training in Higher Morality, Training in Higher Mentality, and in Higher Wisdom.)

- 2. **Sakko** Not being reluctant or indolent to cultivate and be proficient, in the qualities Kasina, parikamma chittasamadhana, and others.
- 3. **Uju** -To be straight forward not to be crooked in body, word, and mind.
- 4. **Suju** -To be straight forward till the end of one's life in mind, body, and word (to be mentally straight forward).
- 5. **Suvaco** This means that he should be a docile person who accepts the active advice of teachers and other wise men and follows them.
- 6. **Mudu** This denotes that both in appearance and behaviour he should cultivate mild and kind qualities.

- 7. **Anatimāni** To be humble and not to look down upon others and treat everybody alike, ignoring considerations of high birth or high positions.
- 8. **Santussako** However bitter or unpalatable or however sweet and delectable the alms and other requisites he receives he should be contented with them and have a mind of equanimity towards the things he has received.
- 9. **Subharo** He could be nourished easily. He should accept with equal pleasure delicious food as well as food which is not so tasty.
- 10. **Appakicco** He should not be a person who has too much work to do like new industries in the vihāra shrine. This signifies that he should be a person who has the minimum amount of work and much leisure for, otherwise he could not have sufficient time to devote to his meditation.

- 11. **Sallahukavutti** He must be a person who does not have too many possessions are an obstruction to meditation and his mind and attention will be very often distracted and diverted towards the safeguarding and protection of this property.
- 12. **Santindriyo** He should have his senses properly controlled and disciplined and be calmed.
- 13. **Nipako** In observing the precepts he should have a good disposition and possess good knowledge, wisdom, and insight.
- 14. **Appagabbho** All his actions performed by his mind, body and words should not be undisciplined and should be under taken with restraint and care and without haste.
- 15. **Kulesu ananugiddho** In order to obtain the four types of requisites (robes, residence, food and medicine) he should not cultivate

unnecessarily close association with the house holds of laymen. Hitherto we have described things which he ought to do. There is one action which he should avoid.

16. Na ca khuddaṃ samācare — He should act in such a way that he will not commit even a small error which could invite the criticism and censure of wise people. He should refrain from all types of wrong acts and deeds.

All these attributes and qualities, should be possessed by the yogāvacara intent on Metta Bhāvanā. It is evident that this Sutta describes briefly and very clearly all the qualities and attributes which the yogāvacara should possess to develop Metta or loving-kindness. This is the special importance of this Sutta.

2. The Meditation in Brief

Sukhino vā khemino hontu; Sabbe sattā bhavantu sukhitattā **Meaning** - May all beings be happy, be free from fear, and live with peaceful and contented minds.

Description — The yogāvacara who has acquired the qualities mentioned earlier should, in order to develop the Metta Bhāvanā first of all repeat this stanza. Here, 'Sukhino'. signifies bodily happiness 'sukhitattā' signifies mental happiness. Therefore, the meaning in brief of this stanza is that "all beings should be happy, both in body and in mind and be without fear".

3. Description of living beings.

Ye keci pāna bhū'tatthi
Tasā vā thāvarā vā anavasesā
Dīghā vā ye mahantā vā
Majjhimā rassakānukathūlā
Diṭṭhā vā yeva addiṭṭhā;
Ye ca dūre vasanti avidūre
Bhūtā vā sambhavesi vā;
Sabbe sattā bhavantu sukhitattā

Meaning - All beings who are subject to fear or not subject to fear- they as well as those who are long r short or medium or short or small or fat - all living beings. if they exist. They, too, as well a., those beings who are visible or invisible, or those beings who live far away or nearby - they too. as well as, spirits and disembodied beings - May all these beings have happy and contented minds.

Description - All beings mentioned in the second part are described separately in this way. Here all living beings can be divided into 3 categories.-

Tasā, Thāvarā and Avasesa

- i. **Tasā** means beings who are subject to fear and full of defilements.
- ii. **Thāvarā** means Arahants who are not subject to fear.
- iii. **Avasesa** The beings who exist and who do not fall into these two categories mentioned, that is **tasā** and **thāvarā**.

Again, the beings have been divided into 3 more categories - long, fat, and medium sized.

- i. **Dīgha** beings with long bodies like reptiles and fishes.
- ii. **Mahanta** beings like elephants, nagas and asuras who have fat bodies
- iii. **Majjihima** beings like horses, cattle and human beings who have medium sized bodies.

Once again, these beings can he divided into 3 more categories - **Rassaka**, anuka and thula.

- i. **Rassaka** beings with dwarfed or small bodies.
- ii. **Anuka** beings who live on both land and water and are inviable to the human eye.
- iii. **Thūla** beings like tortoises and turtles who have rounded bodies.

Once again, we can divide all living beings into another two categories - **dittha** and **adittha**.

i. **Dittha** - beings who are visible to one's eye.

ii. **Adiṭṭha** - beings who are invisible to the eye and live in external worlds.

Again, we can categorize these living being into two classes - those who live far away and those who live nearby.

- i. **Dūra** beings who live far away-beings who live far away from the place we exist.
- ii. **Avidūra** beings who live nearby-those who live close to the place we exist.

Once again, we can categorize these living beings into 2 classes - **Bhūta** and **Sambhavesi**.

- i. **Bhūta** as they do not have another rebirth, they are Arahants.
- ii. **Sambhavesi** Beings who have not eradicated or overcome their defilements, and expect to be born again.

We can also describe the same beings in a different way - before **andaja**, **jalābuja** beings come out from their cocoons they are **sambhavesi** beings. After they come out of their cocoons, they are **bhuta** beings.

By another classification **Sansedaja opapitika** beings in their first **cittaksana** are **Sambhavesi**. In their second **ciitaksana** they are **bhuta** beings. If he is born in a particular posture till he does not undergo any change he is **Sambhavesi**. When that posture changes he becomes a **bhuta** being.

Thus, the Metta Bhāvanā should be extended towards all living beings, with the wish **Sabbe sattā bhavantu sukhitattā** - "May all beings be happy and have contented minds."

4. Other methods of expressing thoughts full of loving-kindness (Metta)

Na paro param nikubbetha;

Nātimaññetha katha ci nam kañci Byārosanā paṭighasaññā; Nāññamaññassa dukkhamiceheyya

Meaning - Let not any one deceives any one else, or look down upon anyone on any occasion. Let not anyone inflict any sorrow on anybody by any action or by words with an evil mind

Description - This is another way of expressing the wish - "May all beings have a sense of well-being and be happy and healthy." A person is happy and contented only if nobody else denies him or if he is not humiliated, or if no harm is done against him either with the body, mind, or words.

5. Method of developing the Metta Bhāyanā

Mātā yathā niyaṃ puttaṃ; Āyusā ekaputta-manu rakkhe Evam'pi sabbabhūtesu; Mānasm-bhāvaye aparimānam Mettam ca sabba lokasmim Mānasam bhāvaye aparimānam

Uddham adho ca tiriyañ ca; Asam-bādham averam asa-pattam Tiṭṭham caram nisinno vā Sayāno vā yāvata'ssa vigata middho Etam satim adhiṭṭheyya; Brahmam'etam. vihāram. idha-māhu

Meaning - Just as a mother love and protects her only son with devotion and self-sacrifice, similarly, we must bestow a limitless loving-kindness towards all living beings. We should develop this loving-kindness and extend it in all directions - above, below and all around witl1ou1 any obstructions or hindrances without considering any limitations of friend or foe, without any hate or envy. We must bestow this loving-kindness as though we have no enemy in this world. When we are sitting,

walking, standing, or sleeping - in all these postures, without any sloth or indolence, we should bring this feeling of loving-kindness always to our minds. This developed form of living is called the "Brahma Vihāra."

"Na hi jātu gabbhaseyyam punaretiti"

The person who meditates and attains Anāgami, and dies in this human world, is reborn again in the world of Brahma, and then he reaches Arahanthood and attains Parinibbāna. He will not be born again in the womb of a mother. This shows that as a result of the beneficial influence of Metta Bhavana one can attain even Arahanthood. This also makes it clear that the individual who develops Metta Bhavana to its utmost perfection can by stages attain to the fivefold path of **Sotāpatti**, **Sakadagāmi**, **Anāgāmi** and **Arahant**.

Description - This section describes by what method we can develop a mind full of loving-

kindness. A mother who has only one son will look after and protect her son like her own life. Sometimes, even without considering the safety and security of her own life she would protect her only son. In her mind there is a strong feeling of loving-kindness towards her only son. Therefore, the person who is developing loving-kindness Metta Bhāvanā should likewise have a mind full of lovingkindness spread out towards all living beings in this whole world. It should be loving- kindness which is extended to all the innumerable and countless living beings in this world with the same intensity. When he develops this mind in this way there should be no obstructions or hindrances to this development. No conception or idea of an enemy or foe, should enter his mind. He should not have any opponents or adversaries. In all the postures in which he is siting, standing, walking, sleeping, without any sloth or indolence he should develop this feeling of loving-kindness towards all living beings.

6. The beneficial results of Metta Bhāyanā

Diṭṭhiṃ ca anupagamma sīlavā; Dassanena sampanno Kāmesu vineyya gedham Na hi jātu gabbhaseyyaṃ punareti'ti

Meaning - The individual who is performing the Metta Bhavana should observe the precepts, eradicate, and overcome all wrong beliefs and have a clear vision of Nibbana. He should completely exclude from his mind all attachments to desire and craving. He will not have any rebirth in the womb of a mother.

Description - This describes the beneficent results obtained by the Metta Bhāvanā. " **Diṭṭhiṃ ca anupagamma sīlavādassanena sampanno**". This reveals that the yogāvacara who performs the Metta Bhāvanā observing all the precepts, thereby overcomes and eradicates all incorrect and superstitious beliefs, and is

able to envision the state of Nibbāna. Therefore, the meaning of the two lines of this stanza signifies that the yogāvacara as a result of cultivating the beneficent influences of Metta Bhāvanā, attains the path of Sotāpatti. "Kāmesu vineyya gedham". The reduction of desire and attachment takes place when he attains the Path Sakadāgāmi and its eradication takes place in the Path of Anāgāmi. This means that the yogāvacara, with the help of Metta Bhāvanā, eradicates within himself all traces of craving and desire, and attains the State of Sakadāgāmi and Anāgāmi.

"MAY ALL BEINGS BE WELL AND HAPPY"

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Books and Audio Access via Internet Archive:

https://archive.org/details/@ven_weragoda_sarada

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https://www.youtube.com/channel/UC3qCmfe XF7ZAe_Tbjk6mLgg

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